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ETYMOLOGICAL NOTES.

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1. בַּדִּינָא.

The word occurs only in b Ber. 56*a*. The *Variae Lectiones* of Rabbinowicz give as variants בֵּי זְוִינָא, בַּזְוִינָא, and מָזוֹנָא. Rashî, explaining the word as "a house where ornaments are kept," had evidently before him the reading בי זונא. The same meaning could be got out of מזונא, which is evidently a denominative of זֵינָא "arms, ornament;" while the forms בדינא, בזונא might contain in their initial consonant an abbreviation of בֵּי. I am rather inclined to translate all the forms as "arsenal, armory," connecting the last two variants with זֵינָא "arms," and the first two with Arabic بَزّ, بَزَز, "arms." For ד = ز *cf.* my *Grammar*, § 31. As to the formation, we may have √בזא = بَزّ, or the ע"ע stems pass before afformatives into ל"י stems, just as the verbs ע"ע do before suffixes. (*Cf.* my *Grammar*, § 646.) I may add that some old editions have the marginal gloss בֵּי זֵינָא.

2. בַּרְקָא.

ברקא, in the expression סוסיא ברקא, for which Kohut (*s. v.* ברקא 1) compares البراق and برقاء, is the same as Syriac ܒܪܩܐ (*JAOS.*, Vol. XX, Part I, p. 194) "white"(?). *Cf.* also أَبْلَق "piebald," بَلَق "be colored partly black, partly white," بَلَق "piebaldness," Maltese blûqa "blackishness," Ethiopic balaq "marble." √برق = بلق, probably connected with בלל "to mix."

3. כַּכָּא.

In the Targûm this word means (1) *molar, cheek-tooth*, and (2) *tooth* in general. In the Talmud it also occurs in both senses; but R. Ḥanan'ēl in A. Z. 28*a*, as well as Rashî, *ad loc*

translate the word by *gums*. In M. Q. 25*a* and 28*a* Rashî translates it לחיים, which may mean *cheeks*, as well as *jaws*. Tosaphot, Ḥull. 59*b*, A. Z. 28*a*, and Gitt. 69*a* object to Rashî's translation, "gums." The word goes back to Amh. kākkā "to rough-grind," and is, therefore, equivalent in meaning to Arab. طاخن, Hebr. טוֹחֲנֶת. Hence Chamir qakŭ "cheek," qakŭā́ "molar." The stem ככא is connected with נכך, נגג, נכש = נשך, חכך, and חנך. *Cf.* Tigrè nākāk "jaw," Hausa nikka "to grind," Saho-'Afar mingā́gā "cheek, jaw," Galla mangagā "molar," Amh. mangāgā "jaw, molar," Eth. mankas "jaw," Arab. حَاكِّة "tooth," Kafa haqō "cheek," hájetō "tooth," 'Afar-Saho ikṓ "tooth," Chamir-Bilin erū́k, Quara yerkŭ, Agaumeder erkŭ, Galla ilkā́, Somali ilig "tooth," Bilin quaṅā́ "jaws, cheeks," Quara enjō, Amh. gu̯inč "cheek," Hebr. חֵךְ "palate," חֲנִיכַיִם "gums." It is evident from the above that כַּכָּא might have had the meanings *cheek*, *jaw*, and *gums*, given by the commentators mentioned.

4. כִּנָּרָא.

כִּנָּרָא, Hebr. כִּנּוֹר, Arab. كِرَان and كَنَّارَة, are dissimilated forms of Amh. kirār "six-stringed lyre," from a √כרר* "to sing." *Cf.* Amh. akrārrā "to sing" = agārrārā "to sing a song in war or on the chase."

5. מִין.

Littmann (*ZA.*, Vol. XIV, p. 89, note 1) suggests that Hebrew-Aramaic מין, مِنْ, is connected with Tigrè mānā "create, invent." This is a very good suggestion, as all the significations of the word can easily be developed from the primitive meaning. For the sense of *kind* we may compare the use of בְּרִיאָה or בְּרִיאוּת in later Hebrew, where it means *the natural, normal state* of a thing and is synonymously used with הֲוָיָה, קִדְמוּת, קַדְמָה, יֹשֶׁן, and עַיִן. In the sense of *people* it would be equivalent to בְּרִיָּה, plural בְּרִיּוֹת, "creatures, people"; while the sense of *heretic* might have developed from the idea of inventing. I am, however, inclined to separate מִין in the last-mentioned sense from the word meaning *kind* and *people*, and to

derive it from مَنْيَة "village" (Burton, *Pilgrimage to Al-Medinah and Mekkah*, Memorial edition, Vol. II, p. 180, note 1), مُنْيَة "vast garden" (Dozy). Thus it would have developed on the same lines as עם הארץ (*cf.* *Gesenius' Dictionary*, 13th ed., *s. v.* I עַם) and our "pagan" and "heathen."

6. מוּקְרָא.

מוּקְרָא, مخ, originally *yolk*, comes to mean *brain*, as the skull is compared to an egg-shell; *cf.* صَمْدَة "egg, skull." Under its influence the reverse development takes place with مخ, مُخّ, originally *brain*, then *yolk*. The word is a transposition of מורקא, ר/מרק = ר/ירק "to be of a yellow color;" hence probably also מָרָק "soup, broth." A phonetic variant is مخ, hence Arab. مُقّل.

7. שְׁצִנְיְתָא.

Babylonian Aramaic שְׁצִנְיְתָא "female" is the same as Assyrian sin(n)ištu and is derived from a stem שצן, which in south-Arabic has the sense of Hebr. נקב. Thus שְׁצִנְיְתָא = נְקֵבָה, and the Assyrian word is a transposed form for šiçintu.

8. מַמְזֵר.

The stems Arab. بذر, بدر, بزر, مذر, مدر, Hebr. מזר, פזר, בזר, בדר, Aram. בדר, Syr. مذ, Tña *מנזר (for ממזר, with partial assimilation of labial to the dental sibilant), show two significations which cannot easily be connected: *to scatter, disperse, dissipate*, and *to change*, which latter develops, on the one hand, into the idea of *haste, precociousness;* on the other hand, into that of *rottenness, foul smell, dirtiness, moral turpitude.* Here belong مذ = مَذِرَ "be rotten," מוזר = مذم = مَذِر "rotten;"[1] Tña midir "excrement," Maltese bżàr "dung, marl;" Eth. meder and cognates "earth," literally "dirt;" Arab. بَاذِرَة "indecent talk" (Dozy); Tña minzir "debauchee." The idea of change is clearly apparent in the Tña mänäzzärä "to

[1] The form of מָזָר is like that of מוּעָט, usually taken to be a shortened form of *מָמוּעָט, but more probably a *quttâl*-form. In מוזר = مذم we would have Hebrew *quttâl* = Syriac *qattûl*, a relation usually found in reverse order.

change silver for salt-money," minzārē "change," Hebr מֹהַר "sum of exchange for the bride" (with change of sibilant to guttural; *cf.* my *Aramaic Grammar*, § 26, and "Additions and Corrections" to it); מְהֵר = בְּהַר "to hasten." The Arab. بذر, بدر, بزر have also amplified stems بذرق, بدرق (*cf.* Dozy, *s. vv.*), and *بزرط (*cf.* below).

The Hebr. מַמְזֵר has two significations: (1) *mongrel, cross-breed, offspring of a mixed marriage,* and (2) *bastard, unlawful child, child born in adultery.* Both meanings have been preserved in the Arabic. The first is Egyptian Arab. بَزْرَمِيط "one whose parents are not of the same nationality, cross-breed" (Spiro), which is transposed from مبزريط; the other is مُبَذْرِق "spendthrift," which Clermont-Ganneau has discovered to mean also *bastard* (*OLZ.*, Vol. III, p. 31).[2]

9. מְנַזֵּר.

This word has already been connected by Wellhausen with מַמְזֵר; but as the etymology of the latter word has been hitherto unclear, the etymological explanation of this connection could also not be evident. The Tña furnishes now a clue to it. It has minzārrāt "great-great-great-grandfather." The idea of *change* and *passing away* are closely connected, as in חלף, خلف. The remote ancestor would then mean *one who has passed away;* then, through the meaning *ancestor, head of the family*, would develop into מְנַזֵּר = אָב "leader, counselor," etc. If the equation מזר = מדר = מחר be correct, then מנזר will correspond to the Assyr. maḫrû.

10. narâbu.

Assyr. narâbu seems to be the cognate of Arab. نفر and the stem from which we get אַרְנֶבֶת *hare; cf.* my *Grammar*, p. 211, note 2.

[2] Interesting is the use of מַמְזֵר as a verb: וַיְמַמְזֵר אֶת עַצְמוֹ לֵאמֹר כִּי מִבְּנֵי יְהוּדָה אָנִי "and he (*i.e.*, Saadya Gaôn) proved himself to be a מַמְזֵר (=בֶּן גֵּרִים) by claiming to be of pure Jewish descent." *Cf.* Harkavy, *Leben u. Werke Saadia's Gaon*, Vol. I, p. 229.